# The Spirit Messenger.

VOL. 2. NO. 3.] JUNE 1, 1852. [NEW SERIES.

## SPIRITUAL PHILOSOPHY.

### DICTATED FROM THE INTERIOR.

There has been no philosophy on the earth which has so strong a claim on the attention of the mass, and which has taken so deep a hold on the affections of the people as that which pertains to the developments of the present age, known as spiritual manifestations. This philosophy has been conceived in weakness; it originated among the poor and despised of earth; it was unhonored by the applause of the great, and unsustained by the efforts of the mighty. Yet this philosophy — so weak and powerless in its beginning — has grown strong and influential among the enlightened on the earth; it has been carried on in its course by its own inherent attractiveness, and by the power of the invisible beings in whom it had its birth. The obstacles which have been placed in the way of its advancement, have only tended to accelerate its progress; and now, while the bigoted scoff, and while the selfish mock, there is a certain prospect that the triumphs which it has thus far achieved, will be followed by all the glorious results for which the human heart has longed and sighed.

The design of the present article will be to present the claims of the Spiritual Philosophy — to unfold the foundation on which it is established, and develop the process of reasoning by which its truths are revealed. There has been a disposition on the part of many individuals, to reject, without investigation, the developments which are made in the present age, simply because the results to which they may lead, are opposed to the cherished faith which their fathers loved; and this disposition has served to shut out the pure and exalted enjoyments which flow from a clear perception of the majestic truths of Nature. But the time for a new course of mental action has now arrived. The developments of the age must and will be investigated. No longer can there be thrown a veil over that which appeals to the human heart and reason, as the blessed and glorious gift of angels. It is wise, therefore, that the

claims of the Spiritual Philosophy should be examined and understood — that the foundation on which this system rests, should be subjected to the scrutiny of the reasoning mind.

The primary point to be investigated is that which relates to the existence of spirit. Human philosophy has been insufficient to show that there exists in the whole Universe any substance of the character here mentioned; and even the Church — it is said with due deliberation — has never demonstrated, in any rational way, the existence of a spirit in the human body, or the continued life of man beyond the confines of the tomb. Startling as this assertion may appear, it will be found on examination to be strictly true. There has been, previous to the developments of the present era, but comparatively little faith in spirit. The human mind has been busy with speculations of an earthly nature — it has dreamed of joys which lie only in the realm of sense, and Materialism, with its gaunt and death-like frame, crouches at the altar where the saintly worshiper has bowed. It is a truth that the world, in a general sense, has had no living and realizing faith in spiritual existence. There has been in all the earth an absence of that interior life which is necessary as the source of mental illumination; and hence, while the theory of spirit has been acknowledged in the speculations of science and in the doctrines of the Church, there has been manifested no appreciation of the *reality* of that invisible presence which lives and has its being in the very soul of man. Now it seems to be especially important that this point should be duly understood, inasmuch as it is on the foundation which is here presented that the whole structure of Spiritual Philosophy is based. Is there, then, a spirit in man, and does this spirit continue to exist by virtue of its own inherent life when the body has returned to dust? Let the mind look at this subject in a philosophical light.

Human reason will readily discover the truth that the philosophy of the Universe has been but imperfectly understood. There are mysteries in the domain of Nature which never have been penetrated, and there are truths and principles lying deep beneath the surface of external things, which only the refined senses of the spirit can perceive. So there is also in the human frame a department of being which has been entirely undiscovered by the searching minds of the past. Humanity has longed for some demonstration of the truth that man possesses an independent soul; and while it has listened to the teachings of ancient philosophers and modern theologians, it has felt that there is something concealed beneath the robe of mystery which the voice of the oracle could not disclose. There is a realm of being which the sages of earth have not explored — there is a world of life and beauty which the dreams of mortals have not embraced — there is a depth in the Universe, in matter, and in man, which the wisdom of the schools has never fathomed. The righteous soul loves to think that this undiscovered domain shall be brought to the light of reason — that what has been dark and mysterious shall be revealed to the perceptions of the mind, and that the fields of the vast

Unknown will be explored with the sweet certainty of knowledge. In this faith there is an importance which may not be at first distinctly seen. The source of knowledge lies in that which is unrevealed. There are first heard the gentle murmurings of truth in the inward ear, before the radiant flood is poured upon the soul. That which is already known is but the offspring of that which is unknown — the visible is but an embodiment of that which is invisible,—and so, while the outward effect is seen and acknowledged, there is an interior cause which dwells within the hidden recesses of Nature. From these premises it may be rationally concluded that there is something in man which the eye does not see — that beneath the external movements of the physical body, there is a secret power which governs and controls the whole. But what is this internal power, which is not itself seen, but whose effects are clearly discernible? The materialist will tell you that this is simply the refined matter of the brain. Then the inquiry arises, what is the refined matter of the brain? The answer is, that this is a substance which is contained in the cerebrum, and which is simply the most refined portion of the physical system. But now the inquiry is forced upon the mind, by what power does this refined matter produce thought, and will, and consciousness? Are these attributes which belong to matter in any of its tangible forms?— if not, then these qualities must be dependent on something which resides *within* the refined substance of the brain, and if this is the case, then there is necessarily a *spirit* within the human organization, with which all the sublimated faculties of mind are associated, and from whose action the various movements of the body are produced. Let it be observed that there must be an assimilation and correspondence between the intrinsic nature of any substance and the qualities which it manifests. Thus the mineral does not possess the quality of life, because it is not sufficiently refined in its nature to develop this quality, and so for a similar reason the vegetable is not endowed with sensation, though it naturally develops life as a quality which precisely corresponds with its inherent nature. To apply this reasoning to the subject under consideration, it appears that no form of external and tangible matter can of itself possess the faculties of thought, will, and consciousness, because there is no assimilation or correspondence between these qualities and the nature of the substance here referred to. It follows, therefore, that the intellectual powers of man — which have reference to the highest qualities of the sentient being — must be associated with some exceedingly refined substance which lies beyond the perception of the senses; and this substance, which chemists have not analyzed — which philosophers have not discovered, and which theologians have imperfectly conceived, is the essence of the internal man — the spirit from which all thought and action proceeds, as streams from an eternal spring.

But there is another thought connected with this part of the present subject. It is to be remarked that the exalted faculties of mind which have been previously mentioned, are not only associated with the most refined and subli-

mated essence, but are also dependent on a concentrated organization of this essence. The most etherial and spiritual substance in being could, if it were unorganized, possess none of the qualities or attributes of mind. These qualities or attributes result from the highest and most perfect action of the essence to which they belong, and this action can only proceed from the systematic arrangements which are formed in an organic structure. Therefore thought, will, and consciousness are the qualities of the spiritual essence embodied in a refined organization, and this organization is enshrined within the outward body as the animating soul by which it is moved and governed. This conclusion is the only one which can be arrived at from any process of close and analytical reasoning. It is a conclusion which is based on the inward self-consciousness of the individual. Man feels — in his moments of spiritual exaltation — that he is not a mere mass of dissolving matter — that he is not a mere animal born to live and die, but that he possesses within the germ of a divine life, and inhabits a temple whose wreck and ruin he shall survive. It is, indeed, a truth which should be clearly understood, that the real man — whose qualities and attributes are manifested in all outward action — dwells within the body as an organization of the most sublimated essence in Nature; and as a natural conclusion from this truth, it should be deeply impressed and realized that this internal organization — the human spirit — which exists independently of the structure of the body, will not be dissolved with the perishing elements of its tabernacle, but will rise above the earthly habitation in which it was originally formed, to pursue its upward pathway to the sky.

When the question has been settled in the reasoning mind that there is a spirit in man, and that this spirit will continue to exist when the body is dissolved, the inquiry will arise, Is there any relation to be discovered between the disembodied soul and the elements of the material world? On the affirmative of this inquiry are based the grounds and philosophy of spiritual intercourse. It has been intimated in a previous paragraph, that the spirit of man is a certain organized essence which dwells within the body and constitutes the source of all its external movements. On this supposition it is rendered evident that the spirit sustains certain relations to the structure in which it resides, — that it maintains an intimate connection with the elements of the material frame, by virtue of which it employs its forces in such a manner as to produce physical results. This being the case, there is presumptive evidence of the fact that the spirit continues to maintain a degree of association with the imponderable substances of the outward world, and that, through the medium of appropriate connecting links, it may produce a movement of material objects, on a principle which is nearly analogous to that by which this is accustomed to make manifestations of its presence while connected with the body. It is by no means reasonable to suppose that the relations which the spirit sustains to the elements of matter are to be entirely destroyed on its separation from the body, so as to prevent the action of the

one upon the other, when appropriate or requisite conditions are established. While it is true that these relations can never be so intimate or apparent as in the previous union of soul and body, yet in consulting the divine order of creation, it will be found that these relations could never entirely cease to exist, it being an established truth that everything is in some way connected with all other things, and that no absolute disunion can ever occur in any part of that perfect system which extends from the sublimest heights of spiritual existence, to the lowest depths of the material world.

The inquiry, however, which arises here, and in which the reader is especially interested is, do disembodied spirits sustain such a relation to gross, material substances as to produce a physical movement, or in other words, have they the power to so act upon matter as to produce an external manifestation of their presence? In establishing the affirmative of this question, it will be necessary to refer to certain important principles which are here involved. Let the subject be considered in an analytical point of view. The Deity, it will be conceded, is an infinite Spirit. Having no outward or visible organization by which to come in contact with the gross matter of the universe, it is evident that he acts upon and moves the revolving systems of Nature, through the medium of sublimated and invisible agents, by the omnipotence of his will. If, then, the Divine Mind, being an an infinite Spirit, has power to produce infinite physical results, then, on the same principle, a finite spirit which bears the likeness of the Eternal, has power to produce finite physical results. This is to be held as a just and natural inference. If it is admitted, as it must be, that spirit has the power to act on matter at all, then an important principle is at once established, and it is easy to perceive that one spirit can manifest itself in this manner as naturally as another, being restricted only by its inherent qualities; so that, while the Supreme Spirit has power to produce external effects which are infinite in their nature, the spirits which are created in his likeness, and which bask in the glory of his presence, have power to produce similar results, proportionate to their limited capacity. This may be deemed a somewhat summary mode of disposing of the question, but the rational mind will observe the essential analogy which exists between the spirit disrobed of its earthly bonds, and the infinite Father of all spirits; and it may thence conclude that if there are laws and conditions by which the Eternal Mind governs and controls the Universe, there may be also laws and conditions by which the disembodied soul can act upon material substances.

The same principle here presented may be illustrated, also, by a reference to the nature of the human spirit. It is well to remark that the ideas commonly entertained on this subject are exceedingly undefined, shadowy and imperfect. Many individuals who have professed to believe in a spiritual existence, and who would be extremely shocked at any suspicion of the reality of their faith, have been totally unable to define what spirit is. The most definite idea

commonly received is that spirit is an "immaterial substance," or, in other words, little more than an *airy nothing*, of which the human mind can form no conception. In the light of these views, it is not strange indeed that the idea of spiritual manifestations has been so generally regarded as an absurdity, for it would be manifestly difficult for this invisible, unreal, and unsubstantial *nothing* to come in contact with gross material substance. When, however, the mind gains a more definite and rational conception of what spirit is, it will be prepared to view the whole subject in a far different light. No individual can affirm in reason that the spirit is not a substance. Whatever view may be entertained of the spiritual being, it is evident that this must be *something*, and if from this conclusion the mind will travel farther in its researches, it will discover that the spirit, if it be any thing, must be an organized existent, else it could not exist separately from the body, and could not be properly considered as a real entity. If, then, the spirit is regarded as an organized substance, which differs from the external structure chiefly in its degree of refinement, there is no reason to suppose that this being is, on its separation from the body, immediately disconnected from all the elements of matter, or that it is incapable, when the requisite conditions exist, of so operating on these as to produce physical movements. There is, on the contrary, a profound philosophy in the statement that spirits which are freed from the enthralments of the flesh, are capable of exercising a direct and powerful influence on the substances of earth, through the medium of which power they are enabled to manifest their presence in a sensible and convincing manner. It will doubtless appear in the present age, that spirits are altogether more real and substantial beings than it has been commonly supposed, and it will be found that these beings have a control over the destiny of the world — a power over both mind and matter — which has never entered into the dreams of mortals. The truth of spiritual intercourse is not only founded on the divine principles of Nature, but is sustained by the introduction of tangible facts. There is indeed no theory in the world which has been more clearly and successfully demonstrated, than that which unfolds the beautiful and sublime conception of an intercourse with spirits. Let this be a delusion, and human existence is itself a dream and the Universe but a transient bubble!

The Spiritual Philosophy embraces the ideas of spiritual existence, immortality, and heavenly communion, as prominent and substantial truths. It reveals the beautiful realities which dwell in the realm of the Invisible; it satisfies the aspirations of the heart that will rise up to Heaven to find their end, and it breathes to the depressed and mourning soul the voices of heavenly comfort which thrill through all its depths. What is there in the Spiritual Philosophy to reject? Does it dishonor the Deity when it affirms that the creation will result in the universal happiness of his children ?— does it dishonor man when it declares that he possesses a godlike spirit which shall live forever? — and does it disregard the established laws of Nature

when it introduces the truth that the angels are ministering spirits sent to cheer and elevate the children of earth? Nay. The system of truth which unfolds realities like these — which inspires the soul with reverence, and and love, and trust — cannot be evil in its nature or tendency. Therefore the bright and glorious results of this system shall be manifest to the world. They shall be revealed in the blessings which have long been the object of human prayers and labors; they shall bring peace and harmony to the great world of humanity, whose heart has been long convulsed with earthly discord, and they shall constitute the occasion of universal rejoicing, at a period when the storms of time shall be hushed to rest, when the darkness of the world shall be dissolved in light, and when the corruptions of lust and sense shall be removed by the purity of Heaven.

Behold, this glorious period is rapidly approaching. Humanity is moving onward towards its destined end. The earthly mind is rapidly undergoing the process of refinement. It is being lifted up to a higher plane of thought; it begins to soar beyond the narrow sphere of the material; it thirsts for the blessings of light and liberty, and rejoices in the cheering rays of truth which are bursting in floods of glory upon the earth. Soon shall the great world of spirit be opened for a free communion. Man shall be made to feel that the departed are not dead — that they live in a higher world of life, and joy and purity. He shall be caused to see that the freed spirit is not bound by the darkness of the sepulcher, but that beyond the ashes of the tomb, and above the clouds of the earth, it advances upward along the radiant line of eternal progress, amid worlds where sun and moon are lost in the pervading light which flows from the central and presiding Soul!

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## THE NEW ERA.

BY THE SPIRITS.

Humanity has been blessed at last. Wisdom has bestowed her gifts on the children of earth. Wisdom has been the redemption of the mind in bondage, the purification of the soul in sin, and the light of the spirit in its darkness. Therefore has the world been blessed with the freedom, purity and joy which are the approaching heralds of a universal emancipation from all that enslaves and oppresses the human soul. Wisdom has not the gilded throne or the silvered scepter of the mighty; but she has a voice which brings the light of joy to the heart. The ways of the world have been changed by this voice. A new home has been revealed for the weary toilers of earth; a new source of joy has been opened for the disconsolate and sorrowing; a new era — more bright and glorious than all the ages of the past — has dawned upon the darkened world.

The developments of the present age are characterized by one prominent

and remarkable feature which should be carefully noted. This feature relates to the fact that the most wonderful and seemingly miraculous occurrences have consisted in the exhibitions of an invisible intelligence. Developments of the most remarkable nature are taking place in many portions of the earth; and the light of a wisdom which has been hitherto unrevealed, begins to irradiate the gloom of bygone ages. These developments have attracted general attention and remark. They have been the occasion of much reasoning and disputation. They have been extended from the family in which they derived their first claims to public notice, to almost every hamlet in this country. The rapid spread of these manifestations in numerous localities, has been a source of wonder and perplexity to those individuals who predicted that the supposed deception would soon be completely exploded. In the diffusion of this new miracle, there have been employed but few of the external agents which are commonly used to promulgate the principles of any sect or order; but the stream of truth has glided gently along the depths of the human mind, and the gladdening light has broke gradually and sweetly on the soul in bondage. There have been minds which have welcomed the dawn of the new era that is now irradiating the world; and these minds have thrown around them the influence of their exalted thoughts and divine emotions. It was not needed that there should be at once mighty champions of a truth which possessed within itself an internal and godlike power; but it was only essential that this truth should be dropped as a seed upon the warm bosom of some expanded soul, to secure its rapid growth and ultimate perfection. Such has been the spirit of the age that the truth which has been referred to in this connection, has not been crushed by the instruments of physical torture, or by the fear of bloody persecution. More than eighteen centuries ago, this truth was first introduced upon the earth, in the miracles of Jesus and his apostles; but that truth, though still strong and mighty in itself, was subjected to the cold breath of the most desolating skepticism — a skepticism which imprisoned and physically injured the disciples of an individual whose mission was great and exalted. So the developments of that era were born to become darkened and obscured; they were caused to burst forth in splendor for a time, and then disappear beneath a veil of gloom. But in the present age are witnessed the resurrection and birth of the ancient miracles, under auspices which encourage and console the heart of the philanthropist and reformer. There has been the return of those astonishing exhibitions of invisible power which were the characteristics of the age in which Jesus lived, and there has been manifested, also, the same internal medium through which the new-born truth has been conveyed to the hearts and minds of the people. Therefore has the soul of man reason to rejoice that the world has become again illuminated with celestial light, and that the wide bosom of humanity is moved with the throbbings of an inward life.

Wisdom has spoken to the inhabitants of the earth in a voice of angelic sweetness. The sound has gone forth into the highways and hedges of soci-

ety, and multitudes are turning from the desolate homes of sin and wretchedness to the feast of reason and purity which has been prepared. There are living witnesses to the truth that the glory of God has been revealed in this age through the medium of his ministering spirits, and these witnesses are neither insane nor drunken with new wine. The smiles of the scoffer have been made the tribute of honest investigation, and the denunciations of the pulpit have been employed as a restraint on the exercise of reason; but the work of progression and development still goes onward, and the glorious results which are attained, compensate for the manifestations of human scorn. Wisdom has been heard by the noble and aspiring souls that seek for truth, and while the way which she appoints is one of self-sacrifice and labor, it is radiant with the ever-living light and love which flow from the bending sky. Therefore has the world a new dispensation — a new era, in which angels who have made their home in the realms of Heaven, make visits to their kindred on the earth.

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## MIRACLES OF THE AGE.

BY MEMBERS OF THE SIXTH CIRCLE.

There are miracles in the present as in the former ages. Miracles are wonders, and wonders are occurrences whose cause and nature are not fully understood. Many testimonies have been given to the world with relation to miracles performed in a former era, and these testimonies have been received as the basis of a prevailing system of faith. It is imagined that the wonders of ancient times are more precious and sacred on account of their antiquity, and that the works which were the manifestations of spiritual power in a distant age, are the only true foundation of religious belief. But the rational mind should discover that the nature of any work or occurrence is not dependent on the particular era in which this is observed, and that miracles or wonders are not more sacred in their early development than in their present appearance. It should be realized that the miracles of this age have a claim on every investigating mind — that they have a power to make the world more wise and happy, and that, therefore, they should not be entirely superceded by the too-deeply reverenced wonders of the past.

But now come the rationale and philosophy of those mysterious manifestations which are to be attributed to a spiritual origin. The inquiry arises, are these apparent miracles natural or supernatural in their character? There has existed a prominent mistake in many minds on the point here introduced. It has been supposed by theologians that all the occurrences which cannot be readily accounted for on the *known* principles of Nature must be miracles, or in other words, interpositions of a supernatural power which involve the violation or suspension of the established laws of the Universe. According to this mode of reasoning it has been declared that spiritual manifestations, if realities,

are miracles — that the age of miracles as it is termed is now past, and that, therefore, the idea of supposing any such manifestations as verities conveys an absolute impossibility. It is important that the investigating mind should become satisfied in regard to this subject as the first step towards an enlightened faith. Let it, therefore, be again inquired, are the so-called spiritual manifestatious *miracles* in the popular sense of that word? — are they, in other terms, natural or supernatural? Let the reader endeavor to be mentally passive while this subject is being briefly explained.

The first truth to be noticed is, that the Universe is one perfect and united system of being, and that the laws by which it is governed are the unchangeable expression of the Divine will. There is no power in the whole realm of the Universe which can change or destroy the movements of one single atom; because these movements have originated in that wisdom which saw the end from the beginning, and are produced by that eternal will which has no change, neither shadow of turning. To suppose a suspension of the laws of Nature, would be to suppose that the Infinite had changed his purpose and design, of which these laws are simply an expression; and to suppose this would be to suppose farther that the Deity is fickle, changeable, and inconstant, which can never be admitted by any truly rational mind. If it is conceded, as it must be, that the Deity is perfect in his nature, and that the Universe is correspondingly perfect in its constitution, then there can be no necessity in any case or under any circumstances for the suspension of any existing law, inasmuch as such a suspension would necessarily imply some *defect* either in the original purpose of God or in the machinery of his works. To suspend any law in the Universe even for the space of one moment, would most convincingly prove that the original constitution of the Universe could not have been perfect and that the primary laws of God were not adapted to produce all the results which he desired — else, it must be perceived, there would be no occasion for this suspension. Therefore it is an incontrovertible conclusion, that if God is perfect and the Universe is complete, then there will be accomplished all the results which are necessary in the Divine economy, without the necessity of any suspension of existing laws, or any disturbance in the present constitution of things.

Let the reader now observe the bearing of this truth on the present subject. There is the light of the perfect and unchanging system of Nature to guide the movements of the mind to a correct conclusion. The wonders performed in the days of Jesus and the apostles are supposed to be special interpositions of Divine power in violation of established laws. But how does the theologian know that any law of Nature was violated or suspended in these wonders? By what authority does he assert that these wonders occasioned any disturbance or variation in the existing constitution of things? There is no knowledge or authority contained in such a presumption. While the fact will be cheerfully conceded that these wonders, or miracles as they are termed, were really performed as is related in the record, it will be

asserted on the authority of Nature and Reason that these miracles were not performed through a suspension of established laws, inasmuch as such a suspension would cast a stain upon the perfection of God and throw a mantle of darkness upon his works. There is no necessity in the nature of the case for the popular presumption on this subject. What if the miracles of Jesus and the apostles were not understood by the groveling multitude? What if these miracles may not be traced even now, by the general mind, to their natural and appropriate causes? There is a depth in Nature which the human soul has never penetrated — there are laws and principles spreading out into infinity, which its most expanded perceptions have never reached; and though the works of Jesus were marvellous because they were not understood — though the miracles which he wrought were wonderful because the principles which they involved were not appreciated, yet these works — these miracles were dependent on principles as natural, as unchangeable and eternal as those which cause the earth to move in its unceasing round. When the pillar of fire guided the steps of the journeying Israelites — when the bolts which confined the imprisoned Paul and Silas were broken — when the shepherds were directed by a star to the manger of the infant Jesus, and when the earth heaved and rocked at the crucifixion of this great reformer, these miracles did not involve any cessation or disarrangement in the machinery of Nature, but resulted from the operation of certain existing laws under the guidance of a superior intelligence.

Let the reader now make an application of this reasoning to the subject previously introduced. The manifestations of spiritual power in the present age have a dependence on certain natural and unchanging principles, as is the case with all the miracles of the past. They have been introduced more prominently in the present age than in former eras, because the condition of the world and the development of the general mind are now more favorable than at any previous period for their production; but the superior laws by which these seeming miracles are performed have existed in all time, and in these is occasioned no suspension or violation of any established law of Nature. It may be said, therefore, that the miracles of the present—the manifestations of invisible power are perfectly *natural* in their character; and from this statement it will be seen that there is no objection to the occurrence of these manifestations on the ground that the age of miracles is now past, since the operation of natural laws cannot be restricted to any particular time. Whatever, then, may be the wonders connected with the manifestations of spirits in the present age, let them not be rejected as supernatural occurrences which should not be investigated, but let them be received into the audience-chamber of the soul, and tried by the test of reason and nature.

In this connection the mind will naturally inquire concerning the real philosophy of spiritual manifestations. The desire of the reader in this respect may be gratified by referring to certain important principles which are employed in the production of these miracles. In the first place, let it be understood that all mind is enthroned above the sphere of external things and sustains a positive relation to all gross substances. This principle is

demonstrated in the human organization. The mind here occupies a superior position in relation to all other substances of the body, and by producing certain disturbances among the refined fluids of the system, is enabled to create and control the movements of the limbs. Now let it be known that the disembodied spirit may sustain a relation to gross matter which is analogous to that always existing between the mind and body. When this is the case, the spirit has only to exert a direct influence on the imponderable elements existing within and surrounding any material substance, in order to produce sound and motion. For instance, a spirit in its positive relation to a particular object desires to produce an audible sound. By an effort of the will he first sends down to that object a current of the electric fluid which is immediately under his control, and then through this instrumentality produces a temporary disturbance in the elements of the atmosphere, which elements in regaining their equilibrium cause a concussion or sound that resembles in nature that which follows the electric flash in the heavens. It is on a similar principle, also, that spirits are enabled to produce motion in material substances. Through a powerful concentration of will on the substance which they desire to move, they pour a forcible current of electric fluid towards the point to which their attention is directed, and then, by causing an unballanced state of the component elements of the air, they produce a temporary vacuum, which is filled by the substance nearest to it, whose movement is thus effected; and this result is attained on a principle corresponding to that by which water may be conveyed through a tube to a great distance by means of the vacuum which is here created. This conception will appear, on examination, to be a real and philosophical truth; and in this view of the subject, it will be seen that the philosophy of spiritual manifestations is in perfect consonance with the dignity of the spiritual being, and also in perfect harmony with the established laws of Nature.

The subject which has been discussed in the present article will be regarded with the profoundest interest by all truth-loving and truth-seeking minds. It will be investigated with the impartiality of souls whose emotions are governed by the laws of sublimated wisdom, while the beautiful realities which are here disclosed will be searched for and treasured as gems of unfading beauty. Truth can be of the most precious significance to those minds which are prepared to receive its teachings; the revelations of the Divinity in his works will be welcomed with the noblest greeting of the soul, when the prevailing wrongs of society shall be banished, when sin, error and bigotry shall be removed, and when righteousness and peace shall sway their scepter upon the earth. The use of all truth is precious. It is by truth that the immortal mind is to be made free from its earthly shackles—by this that the world is to be elevated, regenerated and saved—by this that the lofty thrones and gilded crowns of princes shall be dissolved in the ruin of all oppressive powers. Let, then, the truth be sought, though human authority be rejected—let this be found, though selfish priesthood frowns—let this be de-

fended, though church, and state, and empires crumble !—for remember, amid all the struggles, and labors, and trials which may be endured in this cause, that "error is mortal and cannot live, and truth is immortal and cannot die."

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## WISDOM AND THEOLOGY.

BY SPIRITS OF THE SIXTH CIRCLE.

To the vision of the true reformer, the developments of the present age will be seen to be important and glorious in the most exalted sense. The world has been desolated by the fires of moral turpitude and vice; it has been covered as with a veil of blackness through the long night of departed centuries, and it has even shrunk from the approaching light which dawns upon its bosom, as the poor captive shrinks from the day which entered not his dungeon-home. There has been in the past a fearful and unnatural bondage of the soul. Men have become wedded to time-worn doctrines and theories, and have been unwilling to break from the chains which Ignorance and Bigotry have forged. In the dim light of other ages the devotees of popular devotion have lingered; and beside the crumbling altars of the ancient worship they have bowed their hearts. The breathings of the old religion, whose elements have been extracted from the blindness of the human mind, and whose power has been derived from the images of woe and terror, have been felt upon the trembling soul, and beneath the stern influence of fancied wrath, the worshiper has bent his knee and lifted up his voice of prayer. Wisdom has been shut out from the sanctuaries of the Church; her voice has had no echo within the consecrated walls of religious temples, and her teachings have been rejected by the self-constituted tutors of the world. What has theology, as it has been preached and believed, had to do with the great principles of Nature and the revelations of the Universe. God has spoken to man — and speaks to him unceasingly — in every star, in every gleam of light, in every blooming flower, in every shooting bud, and in every animated atom, — but his voice, so still and small, has not been heard amid the groans of earthly woe, and the doleful thunderings of Sinai. In the view of the popular teachers, it has been made almost an unpardonable sin to investigate the eternal truths which live in Nature. It has been, in their judgment, sacrilegious in a high degree, to depart from the letter of the written word, that the soul may drink in the pure though unwritten revelations of the Divinity in his works. Thus has the human mind been cramped within the narrow compass of sect and creed; thus have the aspirations of the free-born mind been suppressed beneath the load of time-treasured error, and thus from the dark bosom of the established Church have issued the streams of moral death, which have crushed the brightest joys of humanity.

But it was not righteous that the soul should be cramped and fettered. God has made it free as the singing birds of spring; he has endowed it with

lofty powers of thought and reason; he has enstamped upon it his own divine image and likeness, and he has clothed it with authority to search the beautiful volume of Nature — to read the lessons of infinite wisdom and goodness which are here revealed — to penetrate the mysteries which have enrobed the creations of the Divine, and to drink in the heavenly streams of truth and wisdom which flow down from the immeasurable heights of the Universe. A being like this — so noble, so exalted, so divine, — was created for a more glorious destiny, than to be cramped by the narrow limits of human creeds. It was endowed with a nature too godlike and expansive to be bound by the shackles of any sect. Look at the narrow enclosure in which the spirit has been confined. Is it not too small, too contracted, and too limited, to satisfy the free and boundless aspirations of the thirsting mind? What soul has been satisfied with the fetters which it has imposed upon itself? Sects have presented a system of faith and worship; but what soul that has free and godlike aspirations has been content to rest upon such a platform? Within the deep heart of the spirit there has been a gnawing want — a yearning to be free, and the tenets of the popular faith have not been sufficient to supply the want which Nature and God have created. Wisdom has not all been concentrated in the pages of any book, or within the limits of any sect. The gathered treasures of all the past — the doctrines, theories and dogmas which have been established amid the flow of ages, have contained only a germ of the real truth — only a spark of the radiant light of Heaven; and all the deepest and most labored reasonings of theologians will not do away with the unchangeable fact, that the truths which may have been gathered by former generations present but a small and insignificant portion of that infinity of truth which fills the very depths of the Universe and pervades the vast fields of endless progress. Therefore while the soul thus longs and thirsts for something which it has not yet attained, and while the truths of the Divine Spirit are embosomed in his boundless works waiting only to be sought, it was unrighteous to restrict the progress of mind — to confine its aspirations and its vision to the narrow and restrictive boundaries of human creeds.

Wisdom has uttered her voice in the earth. She has spoken to the inmost soul of man, and has whispered the inspiring tones of light, joy, and freedom. When the spirit had been restricted in the exercise of its sublime powers — when the inner senses had been blinded and weakened by the concretion of bigotry and error, a voice spake to humanity, saying "arise and be free," and from the hidden graves of darkness and sensuality — from the slumbers of a long and fearful night, the universal mind came forth to greet the rising day which now gleams upon the breast of earth. Accordingly a new life now courses through all the chambers of human society. Man has awakened from his lethargy to learn that he is possessed of an immortal nature, that he is destined to pursue the pathway of unending progress, and that he has a home in the beautiful and unfading realm where the angels dwell.

# WISDOM OF THE SPIRIT.

## NUMBER THREE.

## REVEALMENTS OF A SEER.

The spirit of the true reformer will discern the cause and philosophy of those movements which are now occurring in the moral and social world. It will discover the truth that the tendency of all things is upward, and that the advancement of humanity in the direction of truth and wisdom, has been as rapid as is consistent with the healthy and harmonious growth of the soul. This perception has been the encouragement of those pure and earnest souls who have toiled and suffered in the cause of human happiness, and who have looked long and anxiously for the blissful morning which is now dawning upon the earth. The sentiment of progress, as connected with the human race, cannot be too deeply impressed on the mind of the philanthropist. It is this sentiment which impels the vigorous force that is generated in the inspired soul; it is this which nerves the heart and arm of the reformer; it is this which leads on the millions of humanity towards the glorious home of the future. But progress has been interpreted in a too limited sense. The dignity and purity of this principle have not been appreciated or understood. Progress implies something which is far more beautiful and sublime than the cultivation of the arts and sciences — something which is broader and deeper than the intellectual growth of the people — something which is purer and nobler than the formation of religious compacts and theories. The progres which is designed to improve and regenerate humanity, has reference to the well-springs of thought and feeling which are established in the soul. There is a basis for reform which has no immediate connection with the mere external brain, or the fading flowers of earthly genius, but which has a depth that reaches to the profound life-sources of the spirit. Inasmuch as all true and godlike acti on proceeds from the internal being, it will be seen that progress, in its highest and most expanded sense, has relation to the growth and development of this unseen divinity.

The revealments of Science have pertained chiefly to the nature and principles of material substances; the developments of Art have had reference to the creations of human skill in the realm of mechanical industry; and the flowers of Literature have been the combination of a sickly sentiment with a superficial authority. But progress has a deeper significance than this. It has its foundation on a more firm and steadfast ground than the external blandishments of human society. Hence there are revealments to be made which have been undiscovered in the researches of the philosopher and in the investigations of the sage; and these revealments relate to those deep and

hidden truths which men have longed to understand, but which the most penetrating minds have been unable to grasp. The searching vision of the immortal being is capable of extending beneath the veil which has concealed the great realities of Nature. It can read the mysteries which are enshrined within the living heart of the Universe, and which dwell in the inner sanctuary of the Deity. It can embrace the bright and glorious thoughts which are floating from Sphere to Sphere of the angelic world, and can grasp the mighty meaning of the myriad creations which are embosomed in the realms of the Invisible. This vision is, therefore, the basis of exalted and truthful revealments concerning the truths of Nature which man has long sighed to obtain; and these revealments have their most sublime object in the cultivation and improvement of those interior powers which form the primary source of all real and desirable progress.

To the seer whose interior vision has been quickened and enlarged by a removal from the body, there are inexhaustible sources of truth and wisdom springing up from all the inward depths of being. When these sources of human happiness have been discovered by the seeking mind in its researches for hidden things, the heart is made glad and joyous by distributing the blessings which have been gathered among the gems and flowers of Heaven. Thus the sweetness and beauty which enter into the mansions of the Father, have been seen and rejoiced in by the dwellers of the sphere in which there is no darkness; and in the perception which is gained of the truths and blessings of the celestial home, is felt the earnest and peaceful outflowings of universal love. There are revealments to be made which have not been made in the past; there are dreams on the earth which are lost amid more glorious realities in Heaven; there are sweet and deathless flowers that bloom in an eternal spring where the storm and frost may never cast their blight. In the soul of a seer within whose tranquil bosom the writers are permitted to gaze, there dwell the most precious and beautiful truths which seem like sparkling jewels in a golden casket; and these truths, or rather a small portion of them, the spirits who communicate to the world through this medium desire to reveal.

The first reality which is presented to the vision of the writers, is the truth that man possesses within his interior soul a miniature world of beauty and magnificence such as the mortals of earth have never imagined. It has been supposed that the human body contains within itself a perfect microcosm of the external Universe, being composed of the representatives of all existing substances, and presenting a complete embodiment of all material elements and forces. This supposition, tested by philosophical research and experiment, is seen to be entirely true, and at the same time it is a truth which must serve to elevate and expand the mind by which it is beheld and admired. But the truth which is here mentioned is small and insignificant in its nature, compared with that which unfolds the human soul as one vast organization of the most refined and etherial creations—as a citadel of the

grandest beauty which the earthly fancy could conceive — as a world of the most minute and yet the most perfect structures which the perceptions of the soul itself can grasp. This feature in the formation and appearance of the spirit has not been understood by any inhabitant of the earth. It is a reality which lies beyond the observation of the senses, and which has no appeal to the vision of the outward being. Yet it is a beautiful and exceedingly attractive truth, which represents the perfect correspondence that exists between the physical and spiritual man, and which reflects a new luster on the internal soul, that should lead to a more profound investigation of the realities which are here contained.

The grandeur and sublimity of the truth which is here revealed, cannot be properly appreciated by the unilluminated soul on earth. There are beauties in the spirit itself — worlds of concentrated life and glory which fill the delighted bosoms of the angels. That which on the earth has been termed fancy — ideality — a dream, is seen by those who can gaze into the depths of the spirit, to be the most bright and beautiful reality, — inasmuch as all the seeming phantoms which people the earthly soul — the hopes, desires, and affections of the heart, are really the sublime creations of that inner universe which is beheld in the immortal being. In rendering this truth more clear, the spirits will say that the interior thoughts and emotions of the soul are simply formations of the spiritual essence by which it is pervaded, and are designed to present a miniature representation of the radiant world by which it is externally surrounded. These thoughts and feelings are fabrics or apartments of the house not made with hands eternal in the spirit. Men have no conception of the beauty and reality of these fabrics. So thoroughly gross and material have been the prevailing views with reference to the human spirit itself, that the world is scarcely prepared to realize the celestial creations with which this is filled and animated. But to the more expanded conceptions of the mind, it will appear that the ideal is but the soul of the real — that it is rather the essence of the external fact — the foreshadowing prophecy of all that is made manifest in outward action; and, therefore, it will not seem wrong to say that the very dreams of the spirit are pictures of the inner life — that all its truthful thoughts are unfading fabrics whose sublimation and grandeur are unconceived by the earthly. Therefore is this truth presented for the profound reflection of those minds whose desires are above the world, and whose aspirations are heavenward.

Wisdom speaks again to this Circle, and the revealment which is made known to spirits shall be communicated to mortals. The voices of the spirit are the breathings which are necessary to its existence. When one spirit speaks to another, or impresses a mind on the earth, it breathes out the spiritual essence, which had been incorporated with its being, these having been previously inhaled from the surrounding elements; and when this process of breathing has been so far carried on as to form a connection between the communicating spirit and his receptive companion, the former breathes out

the interior thought which he desires to convey, and this, passing as an organized structure along the medium of the spiritual essences referred to, is received into the bosom of the individual to which it was directed, and is reposited in the chambers of the mind as one of its priceless and immortal treasures. The idea which the spirits desire to communicate, may be illustrated by referring to the external mode of speaking among the inhabitants of the earth. It is seen that when one individual desires to converse with another in audible language, he first inhales into the lungs a suitable portion of the atmosphere, and then breathes out the atmosphere inhaled in such a manner as to produce a succession of organized sounds; and it is observed that these sounds will pass in their organized form to a considerable distance from one individual to another through the medium of surrounding elements, until they are received into those sensational portions of the brain whereby they are conveyed to the internal mind. A process perfectly analogous to this is employed by spirits in their intercourse with each other and with earthly minds. They breathe out through the medium of sublimated essences, the embodied thoughts which they desire to impress, on the same principle, in a spiritual sense, by which audible sounds are conveyed through the air. Thus spirits converse with each other by the use of interior voices which correspond to the senses of the soul — which voices are simply waftings of thought that are conveyed with the most pleasurable ease and freedom, to the innumerable minds which fill the home of the spirit.

There is yet another reality which the spirits will disclose in the present article, as it lingers prominently in the mind of the seer to whom they have previously alluded. This reality has reference to the renewal of strength, or, in other terms, the rest and food which are necessary to the spirit. It is naturally asked by the inhabitants of earth, do spirits employ food and sleep as mortals do for the renovation of their strength? The question will be answered in this connection. Spirits do not take food in the sense in which the body employs this as a means of restoration, neither do they enter in that state of seeming unconsciousness which is denominated sleep. Yet they do use certain means of restoring their energies when these have been in any degree expended, which are analogous to both food and sleep. It should be known that in concentrating the mental powers on a particular object, as is naturally the case when truths are communicated to those who reside on a lower plane of development, there naturally occurs an outflowing and expension of the spiritual essences which had been before inhaled by the spirit, and consequently there is externally a sense of exhaustion experienced which needs to be removed. Therefore when the work has been completed which has engaged the attention of the spirit, he reposes in the shining atmosphere by which he is surrounded—enjoys a sweet and tranquil rest which pervades the depths of his being — and thus, by a calm and gentle action of the mind, he attracts to the spiritual form those elements of kindred nature that serve to supply the loss which had been previously sustained. This process truthfully represents the

mode by which the inhabitants of the Second Sphere are accustomed to seek nutriment and repose. Perceiving that the space allotted to this article is now filled, the spirits will close by saying that these revealments will be continued in the future, that the world may be elevated and blessed.

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## SONGS OF THE SPIRIT-HOME.

### NUMBER ONE.

### THE ANGELS' WELCOME.

Hark! the songs of angels swell,
  Deepening through the radiant home,
Where the blest immortals dwell—
  Where the throngs of seraphs roam.
Sweetly, gently rolls the song
By myriad spirits borne along.

Voices filled with sweetest love
  Thrill the azure deep of Heaven;
Gentle breathings far above,
  Down to weary earthlings given,
Calmly hush the heaving sigh—
Show how blest the boon to die.

Softly now those voices breathe,
  Echoing through the fainting heart,
Smiles of hope and joy they wreath,
  Bliss celestial they impart;—
Gladness reigns where woe is flown—
Glory breaks where starlight shone.

"Come thou hither, wearied one,"
  Breathe the smiling angels now,
"Cheer thee 'neath the glowing sun,
  Bathe in light thy weary brow.
Sing! for joy is born from gloom—
Life has risen from the tomb."

"Welcome, welcome, child of earth,"
  Chants the singing angel-band,
"Death is proved a glorious birth,
  Leading to the Spirit-land.
Time's dark waves are felt no more—
Reach not the immortal shore."

Beauties soft and blending greet
  The vision of the raptured soul;
Light—where friends celestial meet—
  Fills and cheers the perfect whole.
Rest from care and sorrow free,
Breathes the soul's deep harmony.

# PHILOSOPHY OF REFORM.

## A LYCEUM LECTURE.

### WRITTEN BY SPIRITS.

The great subject which now agitates the world and engages the attention of the people is that of Reform. Humanity is stirred to its profound depths by the utterance of the divine voice which issues from the soul, and breathes out its prayer for freedom. There is a mighty resurrection taking place among the social elements of the world; and this resurrection has brought with it a saving and regenerative influence which is beginning to descend to the foundations of human wrong, and eradicate the evils which have desolated the homes of earth. It is a great and almost incomprehensible work which has been commenced in the world. It is a work which is to melt the icy barriers of bigotry and sordidness, which is to breathe new life into the sorrowing and anguish-stricken heart, and which is to renovate the wastes of human life with the streams of truth and wisdom. Therefore shall the question of Reform be agitated in the midst of the people — troubling the deep calm of earthly selfishness — until the results which are desired and labored for by the philanthropist, shall have been gloriously attained.

The subject which has been introduced for consideration at this time is one which demands a somewhat labored investigation, inasmuch as its importance will be seen to be commensurate with the dearest interests of the race. But in discussing a subject like this — in which the great thoughts and bright dreams of the soul should be held as the reflection of beautiful realities — here is a danger of becoming lost in the intricacies of sophistical reasoning. There is but one way which leads to the truth on this subject; and that way is to be discovered only by tracing the effects which are to be removed from the earth, to the causes from which they originally proceeded. It is a truth which will not be disregarded or rejected by the searching mind, that the reform which is needed in the earth is a *radical* reform. The only course to be pursued by the reformer of this age is to strike deep to the roots of prevailing evils, and remove the primary causes on which they are dependent. When the glories of the future have been clearly revealed — when the brightness of coming ages shall have superceded the darkness of all by-gone eras — when the grandeur and sublimity of true wisdom have been seen and acknowledged by the children of earth, then shall the great reality be disclosed that the foundations of society have been wrong — that the first issues of the social economy have been inconsistent with the purity of the soul, and that the beatings of the great heart of humanity have been the fickle impulses of a wayward will. If this is true, then there is something more to do than

to be the father of any mere external system of reform, — something more to do than to erect an institution for the relief of physical suffering and moral delinquency — something more to be done than to form associations for the protection of worldly interests and the outward government of society — something more to do than to make the offerings of benevolence to the poor and to supply the wants of the destitute; and this something — which extends down beneath the surface of the misdirected world — has reference to the complete renovation of those primary springs of life in the soul — those hidden sources of thought and action in the inward man, which form the fountain of all social principles. There is a philosophy to be unfolded to the world, by which the true principles and method of reform will become known and appreciated; and this philosophy is the illustration and unfolding of spiritual existence and intercourse. It should be known that the philosophy which is here mentioned — however scorned and ridiculed it has been by the world — must, from the very nature of the case, underlie all systems of reform which have ever been conceived, and must be the embodiment of principles which have reference to the best and noblest faculties of man. The truth has been seen that the reforms which have been introduced into the world, have been too partial and too superficial in their character; they have been designed rather to impede the course of the stream for a season, than to purify and cleanse the fountain; and hence the efforts of philanthropists and reformers have been only partially successful in removing the burden of filth and corruption from the world, and the race has still sighed beneath the weight of heart-felt miseries from which there seemed to be no relief.

The true philosophy of reform is dependent on the development and perfection of the human spirit. Such is the nature of man that he is moved, in all his actions, from the impulses which arise either in his animal or his spiritual nature. If the animal nature predominates over the spiritual, then the actions will partake of the same source from which they proceeded, and will be correspondingly low, selfish, and unrighteous. But if, on the other hand, the spiritual predominate over the animal powers, then the results for which the world has sighed are naturally and inevitably produced — purity breathes its power amid the corrupted sphere of earth, and love sends forth its grateful offerings to the race. Thus it is rendered evident that the degree of mental and moral action — the quality of the character which an individual sustains, is dependent on the state of the indwelling spirit — the development of that internal germ from which all high and glorious thoughts are born. Then it follows that all true reform which has for its object the regeneration of the world, must have reference to the unfolding of the soul as the primary end to be attained, — inasmuch as on this internal power depends the capacity of man to resist the propensities of the animal nature. Let this internal power of man be neglected — let the faculties of the spirit be suffered to slumber beneath the load of corruption which results from a predominance of the animal nature, and you will behold, not the man but the brute — not the image

of God but the type of inferior beings, and all attempts at reformation in such a case, will be successful only as they have reference to the development of the spiritual powers — the cultivation of that godlike principle in the soul, which constitutes the essential mainspring of all virtuous action. Let it be understood that the true life of man is within — that that which renders him truly noble and pure is the unfolded spirit, and then let the truth be properly appreciated that the only rational method by which the world can be enlightened and reformed, consists in the expansion of those internal sources of good, which lie in the enshrined divinity of the human frame.

But it is essential that the prominent idea here presented should be more fully illustrated. According to the belief of an ancient teacher, "there is a natural body and there is a spiritual body." The natural body is simply the external and physical frame; the spiritual body is the internal and refined organization which has been denominated the human soul. These departments of the human being have their appropriate affinities and relations. The one is connected by virtue of a kindred nature to the lower orders of creation, and the other is related to the glorious angels and seraphs which soar in the expansive dome of Heaven. Thus man presents a union and embodiment of two substances or natures, by which he maintains an intermediate position between the world of changing matter and the realm of eternal light; and it is from this two-fold nature—this mingling of material and spiritual elements, that the various irregularities and inharmonies of human action proceed. When the earthly or animal nature asserts its supremacy—when lust and sense predominate over the internal consciousness of right and duty, then may be seen a human personification of the brute; but when the germ of purity in the inward nature has been developed, when the gleamings of the soul flash out amid the darkness of corruption, and the living spirit gains its ascendency over the enthralling power of sense, then is exhibited the infant angel which is ready to be born in the human frame — then is manifested the glorious and exalted powers which render man the child and heir of God. What then, let it now be inquired, is the *cause* of earthly corruption and sin? The answer is plain. It is the undue preponderance of the animal nature, and the absence of a true and living spirituality. The great fault of the world has been that it has cherished and cultivated those powers which link man with the brute, and has neglected those higher faculties which unite him with the angel. Here is the cause of human depravity and woe. Man, let it be understood, is not destitute of a right principle. Every individual possesses the germ of the Divinity in his soul. But the good that is in man has not been developed. The spirit has been suffered to slumber within its frame as the crushed and defaced image of God, and all its light and life which would have shone so gloriously amid the darkness of the world, have been almost stifled and extinguished beneath the wearying weight of sensuality. It is no matter of wonder indeed that the world has been corrupt and darkened, when the veil of materiality has

been thrown upon the vision of the soul — when the excited and overpowering lusts of the flesh have been allowed to triumph over reason and conscience, and when the mighty and godlike powers which belong to the spirit have lain weak and dormant in their inner chamber. But if this be the cause of the prevailing wrongs and evils of society, what, let it be farther asked, is the remedy to be employed? The reasoning mind will at once respond that the remedy consists in the removal of the cause; and it will be clearly perceived that the removal of the cause will be the expansion and development of the internal germ of purity which resides in the soul; or, in other words, the unfolding of that inward being which forms the interior of every individual and constitutes the divine energy of the immortal man. There can be no reform which will be so radical — so deep — so perfect as this. Let the spirit be cultivated and expanded — let the powers of the soul be allowed their free and unrestricted action, and vice, and crime, and sin, would be banished from the earth — banished because the fountain of purity would be opened, while the sources of corruption would be closed — banished because the beautiful angel in man would reign in triumph over all the passions and propensities of the animal nature.

The theory of reform which has prevailed in the world teaches that in order to make men do right, they must be made first to think right and feel right; and to the superficial view this theory would seem to be sufficiently profound. But let the reader inquire, on what are thought, and feeling, and action all dependent? — and then the answer comes that these are simply the movements and results of an internal principle — that they are essentially dependent upon, and naturally proceed from, the indwelling and animating spirit of the individual; and it will be seen farther that the character of all thought, feeling and action will necessarily depend on the state and development of the spirit from which they flow. Such being the case, it is evident that a true and radical reform will descend to something beneath the external brain — something back of the pulsations of the heart, and something antecedent to all external action. It will seek as a primary step the development and expansion of the soul — the enlightenment and perfection of the internal man, and when this result is accomplished, there will flow forth from this opened fountain thoughts great and exalted, feelings godlike and serene, actions pure and righteous. Let not this great truth be buried in a robe of mystery. When you think of the development of the soul, think of it as a philosophical reality, and not as a mere theological dogma. The world has been perplexed long enough with theories which possess no tangibility. It has been, for instance, the prominent labor of the Church to save souls, and yet the Church has never taught that there is anything substantial in the soul to be saved. It has been the professed object of popular preaching to do good to the soul of the sinner, and yet this preaching, with all its assumed authority, never has declared what spirit is, but has left it an undefined and shapeless nothing, to be grasped only by some floating fancy. Let

the world be rid of this unmeaning mysticism. The spirit, if it be anything, is a substance — a substance more real and unchangeable than the external forms of matter; and if such is the case, then it is governed by certain laws and principles which correspond with those that regulate the physical frame. When therefore the development of the spirit is presented as the basis of all true reform, let it be understood that this signifies simply the cultivation and growth of the spiritual germ, which are to be attained on a principle perfectly analogous to that by which the material form is caused to grow from infancy into manhood. It is known that the body unfolds and enlarges in obedience to certain established laws; and, to reason analogically, it must be presumed that the universal law of progress applies to the inward spirit as well as to the body in which it is enshrined. In this case it will be seen that the development of the spirit is purely a natural process, which is to be performed by the application of certain general and appropriate influences, and which is entirely free from the unnatural and incomprehensible mysticism which attends the miraculous "change of heart" on which religionists so strongly insist. The spirit is to be unfolded like the flower or the plant. It is to be withdrawn from perverting and uncongenial situations; it is to be surrounded by influences which are high and holy in their nature, and it should be breathed upon by the light of heavenly love and truth. Thus will it become expanded like the early buds of spring, and thus will it bear the precious blossoms of purity on which the angels gaze with joy.

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## SEERS OF THE PAST.

The subject which is here presented will form a pleasing matter of contemplation to those minds which are willing to investigate the philosophy of human clairvoyance, and the results which the prophetic sages of past ages have been instrumental in producing. It is a matter to be rejoiced at that there are still preserved on earth some of the numerous records which were made of the visions of ancient seers. The most lamentable circumstance has been, that the most important, interesting and valuable of these records have met with the stern fate to which the things of the world are inevitably subjected. Seers of the earth have lived in a generation which had no understanding of the cause and nature of the powers which they possessed. They have spoken in the voice of prophecy — they have revealed the things which were lost and hidden — they have looked forward to the events of the future, and have predicted the occurrences which would transpire in the passage of centuries. But these individuals have not occupied their true position among their brethren on the earth. Being endowed with powers which they could not themselves fully comprehend, and which the ignorant multitude were inclined to attribute to a divine origin, they came to be regarded as the special favorites of the Deity, and as the appointed repos-

itories of his will and commands. Hence when the mind of a prophet was impressed, he was accustomed to say, "And the Lord spake;" and when he desired to increase the weight of authority which rested upon the minds of the people, he was disposed to refer to fearful judgments and calamities which the Lord would send.

Spirits clearly perceive that there have been seers in past ages which possessed a high degree of spiritual illumination; but they see that the race had not then sufficiently advanced to become free from the superstitious views which were entertained with relation to the mysterious gifts possessed by these individuals. The seers of the past were the mediums of spirits; they were the selected and appointed agents of the spiritual world in bringing the race to an appreciation of heavenly realities, and in illuminating the world with the light of celestial wisdom. Yet these persons did not realize the relation which they sustained to the unseen realm. They did not understand the source of those impressions which came like sweet whisperings to the inward sense. They knew not that they were holding communion with the spirits of the Second Sphere, and that the long line of distant ages would receive the echo of their voice. The seers of the past wrote as they were inspired, and they were inspired with those thoughts which were useful to the people in the age in which they were communicated. But their minds were misled in supposing that the inspiration which they received came directly and immediately from the Supreme Spirit; for though as to locality he is not far from any of the creatures which he has made, he is infinitely removed in degree of refinement and perfection from the brightest seraph that soars in the dome of Heaven.

The seers of the past are not the most reliable teachers of the world, inasmuch as they knew not the source of their own inspirations, or the philosophy of the vision which they possessed; but they were the appointed teachers of the age in which they lived, and were occasionally permitted to utter those heaven-born truths which might thrill through the heart of humanity in all time. Too deep a reverence for the seers of the past has been the occasion of important errors in the world; and these errors have tended to confuse and perplex the minds of the people, with regard to the pure teachings of Nature and Intuition. Instead of learning wisdom from the voice of the Divinity in his works, and from the deep echoings of truth in the soul, men have unwisely leaned upon the seers of the past, because the powers which they possessed were involved in mystery, and the words which they uttered have been hallowed with the shades of time. The sight of the spirits has been made keen by the dissolving change which separates the spirit from its tenement; and they see that the soul of the seer has been inspired by the breathings of angelic beings — inspired on principles which are philosophical and beautiful in their application to the earthly mind; and they see that the blissful results which the prophet-vision beheld in the ages of the future, shall be completely and gloriously accomplished. SPIRITS.

## ADDRESS TO OUR PATRONS.

The spirits of the Sixth Circle desire to offer a statement to the readers of the Messenger, which will serve to explain the reason that the present number has been delayed beyond the advertised time of issue. It was designed by the editors of the Messenger that there should be no farther delay or irregularity in the publication of this Journal, and they accordingly gave a corresponding notice to this import. This design still remains the same with the spirits, and will be accomplished in the wise and benevolent arrangements which they are now rapidly bringing to a successful result.

Wisdom has furnished the world with many sayings and precepts which have been designed for the unfolding of mind in the sphere of earth. But these sayings and precepts have not been sufficient to develop the noblest and most godlike faculties of the soul. Therefore has Wisdom devised other and still more effectual means than those here indicated, whereby to bring forth the beauties of the spiritual nature. These means have consisted in the process of spiritualization which has been instituted by spirits, by which process the elements of the spirit become withdrawn and separated from the grosser elements of the body, and are thus naturally concentrated in one perfect organization, which possesses in its concentrated form the powers and senses of the freed soul. But the process which has been mentioned can only be carried on through the most intense motion of the fluids which constitute the medium of sensation in the body, and hence it is dependent on the agency of severe internal trials. To facilitate this process, the spirits make use of such external circumstances as may serve to produce the requisite intensity of motion in the brain and nervous system; and the circumstances which are usually most serviceable in the attainment of this end, are naturally of a disagreeable and uncongenial character. The application to be made of these remarks will be seen in the statement, that the medium employed by this Circle has been subjected during several months to the process of spiritualization as previously referred to, and has been, as a natural consequence which the wisdom and goodness of spirits could not prevent, subjected to severe and mysterious sorrows. Wisdom uttered her voice and declared that the process which has been commenced in the wisdom of the Sixth Circle had been completed in the same wisdom, and that the time had arrived for the final termination of the trials which had been necessarily imposed. Therefore the spirits sought for some circumstance of an external nature, which would aid them in completing the beautiful and interesting operation which had been carried on in the system of their medium. To answer the end required, they at last selected the means which have been successfully employed, namely, an interference with his relations to the public as is manifested in the delay of the Messenger. The promise which

had been previously given that the numbers of this Journal should be prompt and regular in their issue, served to render the means of spiritualization still more favorable ;— and since the desired result has now been attained, it may be stated that this promise shall be hereafter fulfilled in accordance with the original intention of the spirits.

The principal design of the spirits of this Circle, is to reform and regenerate society. To accomplish this work, it is necessary to employ certain instruments; and that these instruments may wisely and faithfully perform their mission, it is important, even absolutely essential, that they should be duly prepared and fitted to their appointed work. The spirits have been engaged in a barren field for many ages, but they rejoice that the seeds of truth which they have sown in the past, have begun to manifest the external signs of an inward life. It is now their deepest and most absorbing desire that the harvest of the world should be glorious and abundant, that the fruits of their long and earnest labors should be gathered, and that the peace and harmony of the unfolded spirit should be universally enjoyed. To this end they are preparing, as rapidly as circumstances will admit, the instruments which they design to employ in the work here denoted; and more than eight years will not elapse before the greatest revolution which the earth has ever known will have been progressively accomplished. This result requires that there should be a certain adaptation of the means to the end; and the spirits have taken a course which they clearly perceive will lead directly to the desired object. As one of the instruments to be employed in this work, they have chosen the medium through whom this statement is written; and in order that he might be prepared to fully and successfully accomplish his mission on the earth, they have been led by wisdom to subject his system to a long and somewhat severe course of discipline, for the immediate purpose of developing certain powers and gifts of the spirit, which will enable him to receive exalted and useful truths. Recently the spirits have seen that it would be necessary to bring this discipline to a close; and with this view they have operated on both his mind and body to produce the results which they have long desired. In this operation they have seen that the development of their medium was of greater importance to him and to the world, than the punctilious observance of a certain external arrangement. Therefore, they have refused to write at a time when it seemed most necessary and important that they should do so; and, in opposition to the most earnest prayers of their medium, they have suffered the appointed time of publication to pass by, without furnishing the requisite amount of writing for the Messenger. All this has been exceedingly mysterious and strange to the individual on whom the painful ordeal has been imposed. He could see no wisdom or goodness in the course which was taken by the spirits — his interior perceptions being for the time entirely closed — and he was disposed to cast severe and unjust reflections on those who are his real and abiding friends. In this lesson the world will see that this individual has no power to control, or dictate in the

least, the spirits with whom he holds communion. It will see that in delaying the Messenger, they have conferred a benefit both upon him and others whom they desire to bless, and that the results which are dependent on the perfection of the interior vision, will be thus obtained.

In conclusion, the spirits desire to say that they act as they are moved by wisdom. Being a law unto themselves, they are not controlled by the judgment of the world, or by the changing influences of human society; and through the operation of a power which is interior and spiritual in its nature, they will accomplish the results for which they have opened an intercourse with the inhabitants of the earth.

Spirits of the Sixth Circle.

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## HUMAN BROTHERHOOD.

There exists in the human soul a tendency to love. This tendency implies an object on which the affections of the heart are to be placed; and this object will be made apparent to the vision of the soul which is not restricted by human creeds or selfishness, but which can expand in its own native freedom throughout the vast circle of humanity. The world is one vast brotherhood. There are no distinctions of sex, age or color, which can erect a barrier between the members of the same common family; but far and wide — over sea and land — amid vales and mountains — wherever the human species have an existence, may be seen the strong ties of fraternal relationship by which all the nations and kindred of the earth are bound in one mighty body. This sentiment is one which forms an extensive basis for the erection of truthful principles and the practice of righteous actions. There have been no doctrines which the world has ever cherished that have so deep a significance as this. There have been no religions on the earth which have rejected this sentiment, that have performed any useful and important mission among men. It must be the primary principle of reform, that the members of the human family are united in one brotherhood and are advancing towards one common end — a brotherhood which is broad and extensive as the very soul of humanity, and an end which is exalted as the glory of the Infinite.

But the idea which needs to be developed in this connection, is somewhat diverse from the usual modes of thought on this subject. This idea refers to the truth that man on the earth is not only related to the beings of kindred nature in the same home, but also is connected by corresponding ties of relationship to those beings who once lived upon the earth, but are now the residents of a more expanded realm. Let it be realized that the departure of a spirit from the lower sphere does not destroy the natural and inherent relation which subsists between this and the kindred of earth. The brotherhood of man comprehends not only all the circles of the rudimental world, but also all the circles of celestial love. The angels are the brothers of mor-

tals. There is a tie which unites the most expanded seraph with the most degraded earth-child. Beautiful is this relation in its early development as manifested in the birth of the infant. When the youthful germ of spiritual life has been embodied in its material organization, there is immediately established a relation between this and all other inhabitants of the earth, as well as an affinity with the dwellers of the angel-world. By virtue of this relation and affinity, the infant being has a claim on the affections and sympathies of all human personalities, and also lays hold on the tender regards of those loving spirits who hover unseen around the homes of humanity. Therefore does the relation involved in human brotherhood have a more extensive bearing as well as a more profound importance, than that which the earthly mind has been accustomed to conceive; and thus the soul may roam through an interminable field of life and being — extending its researches through the innumerable throngs that people earth and heaven — and it will discover that there is no immortal being who resides beyond the circle of human brotherhood, and that there is no place in this great temple of the Divinity which is not hallowed with the presence of inherent and eternal ties.

SPIRITS OF THE SECOND SPHERE.

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## THE SUBSTANTIAL WORLD.

"Either choose thy weapons from the armory of Heaven, or be vanquished with the weapons of earth." This was said by a spirit who was unfolded in the wisdom of the Sixth Circle, to one who had opposed this wisdom with artful words. There is a sentiment in the world which holds the power of spirits in contempt, because it is not embodied in the person of some mighty warrior, or clothed with the costly garb of royalty. The substantial world is supposed to be the world of sense and matter — the world which the outward eyes can behold, and which the hands can touch. Hence the dwellers of the realm unseen have been esteemed as weak and powerless, because the source and operation of their power are not made visible.

It is a wide mistake to suppose that earth is the substantial world, and that the weapons which the earthly mind uses will be victorious. The mistake lies in a wrong conception of the relations which exist between the earthly and heavenly sphere. It cannot be that the lower can control the higher, or is superior to it. It cannot be that the negative can control the positive, or is more powerful than this. It cannot be that the temporal is more enduring than the eternal, or is in any true sense more substantial. The world of matter is subject to constant and inevitable changes, and the forms which are loved and cherished to-day, pass away with the breath of to-morrow's desolation. But there is a world above the clouds where all change is but an approach to still brighter realities — where the sun goes down no more and where darkness enters not; and this world, though unseen by the human eye

— though impalpable to the outward senses, is the realm of spirits and the atmosphere of God.

Well, therefore, did the mind in Heaven say to the mind on earth that he should choose his weapons from the armory of God; for bright and pure are the truths which angels employ in their warfare with earthly error, while sublime and eternal are the heights of wisdom which they have made their bulwark. THE SPIRITS.

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## THE IDEA OF THREE GODS.

Mortals have exhibited the strange infatuation of blinded and misguided minds. Theology, with its galling fetters, has restricted the native powers of the soul, and superstition has imposed its chains of darkness on the free-born mind. In the enthralling influence of religious bigotry, there has been a bane to the world's good. The most absurd and degrading dogmas have been taught on the authority of a divine origin, and the deepest sorrow — the most excruciating fear, have been made the natural results of theological faith. To mention one among the numerous doctrines of the Church with which reason has no affinity, the writers will refer to the conception of Three Gods, which has been entertained and enforced by religionists. The position is assumed that the Godhead is composed of three several and distinct persons — God the Son — God the Father — God the Holy Ghost; and yet, notwithstanding this clear and positive affirmation, it is farther assumed that there is after all not three Gods, but one God! By what course of reasoning this conclusion is attained from the premises assumed, does not appear even to the perceptions of spirits; but it is clearly seen that, in sustaining these inconsistent propositions, the office of reason has been entirely rejected, and that the doctrine of the Trinity has been enforced only by the power of external authority, while the ground on which it is based has been concealed in profound mystery. In this idea of Three Gods the spirits recognize a relic which has been extracted from heathen mythology and unrighteously insinuated into the Christian religion. It is a conception which contains the mystical teachings of superstitious minds, but has none of the living elements of truth. Therefore this doctrine, like others of a kindred nature, is destined to fade away beneath the increasing light, which is rapidly bringing to view the deformities of ancient errors and the beauties of unfolding Nature.

THE SPIRITS.

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☞ Wisdom has said that the darkness of the world has been illuminated with the light of Life, and that the privileges of spiritual intercourse will be more extensively enjoyed. The voice has gone forth from the Spheres of Heaven, whose echoings shall be heard in every human heart and melt the darkness from its bosom.

## HEARING AND SEEING.

The spirits have intimated in previous writings that they have unfolded the spiritual senses of this medium so that he is enabled to listen to the interior voices of the spirits, and is also prepared to perceive and appreciate celestial realities. This intimation was designed to convey to the mind of the reader a conception of the mission which this medium will be required to fulfill in the future. It was the design that this individual should be subjected to severe trials, the object and purpose of which were to develop and unfold his spiritual powers, and prepare him for the work which has been appointed for him in this lower sphere. But the spirits would here state that the primary process of spiritualization has been completed in the system of this medium, and that he will from this point progress rapidly in the knowledge and appreciation of the truth. In preparing the matter for the Messenger, he will be furnished with both of the inner senses — hearing and seeing — and will hereafter write chiefly while in the interior or spiritual state; but here the spirits would remark that, in this department of his labor, he will be assisted by another individual whose system has been developed as a medium for writing, and whose name is familiar to the readers of the Messenger.

The spirits have been the friends of the world in what they have done to develop those individuals through whom they desire to communicate the truths of the Second Sphere. When the work which has been accomplished shall be fully appreciated by themselves and others, it will be seen that spirits are not evil who employ pain and suffering as a means whereby to unfold the soul. There shall be no sentiment so fully and heartily received by the spirits as that which relates to the necessity of laboring with an untiring energy, to the end that the spiritual senses of the whole world may be opened, and that men may both hear and see the glorious realities of Heaven.

THE EDITORS.
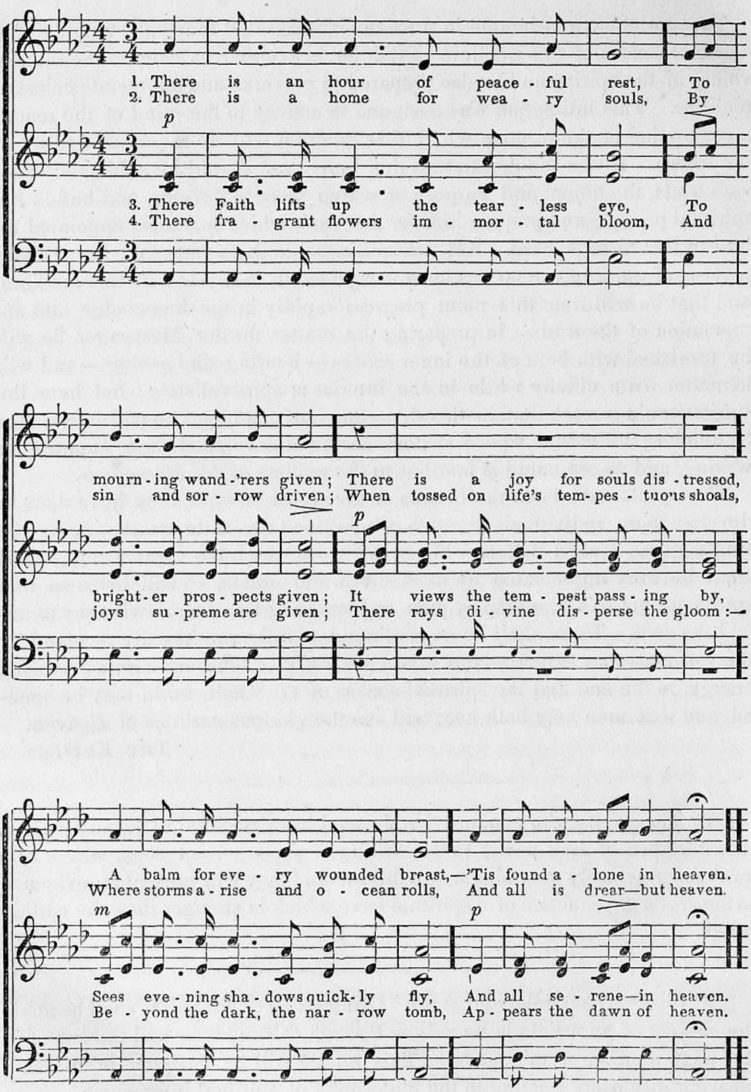
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☞ The spirits who conduct this Journal have decided to furnish soon a manifestation of their power in the writing of an important book, whose title has been previously mentioned. In this method they will present an evidence to the world of the action of a spiritual force which is stronger than the earthly mind.

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☞ Wisdom has declared that the "Communion of the Spirit" shall be made the subject of an article to be written through this medium and published in the next number of this paper. This article will be designed to furnish a pleasing disclosure relating to the philosophy of spiritual intercourse.

# "There is an Hour of Peaceful Rest."

WORDS BY W. B. TAPPAN. MUSIC ARRANGED FROM J. A. NAUMANN.



# THE SPIRITS' MESSAGE.

## AN EXPLANATION.

It is seen by the spirits who have been the agents of writing the Spirit Messenger, that there is an occasion for disappointment on the part of the subscribers, in the absence of the Journal which they have been accustomed to peruse. There has been sufficient reason for regret and dissatisfaction on the part of those who have been friends to the revealments of the spirits, especially when the previous promises and representations of the unseen authors of these writings, are seen to be apparently violated and falsified by the course which has been pursued. The spirits do not wish to shift or throw aside the responsibility which they have assumed before the world, and they are willing to present to all who are interested in this subject, an explanation of the motives by which they have been actuated, and the designs which they have held in view.

Let the truth be received at the outset, that the spirits have assumed to be the teachers of the world; and it will not be denied that they have so far redeemed their promise, as to reveal beautiful and important truths which have been adapted to the enlightenment and elevation of the soul. If these truths have not been more profound than the expanded mind on earth could duly comprehend—if they have not as yet unfolded the deeper aud sublimer realities which they have been able to enjoy in their lofty dwelling-place, they have manifested a wisdom which dwells in the divine principle of progress, wherein truth is revealed in correspondence with the expansion and development of the mind to which it is presented. But though the spirits have assumed to be the teachers of the world—though they have been commissioned to reveal the truths which will be suited to promote the good of humanity, yet they have not assumed to be the perfect and infallible oracles which the earthly mind could consult as popish demi-gods, and they have not been commissioned to act in the capacity of spiritual tyrants, before whose decrees Reason must bow with reverence, or on whose authority the soul could lean in weakness. It was seen that the world—especially that portion which is most interested in spiritual revealments—should receive a practical lesson on this subject; it was seen that a great truth should be revealed in a plain and tangible manner, which would have a tendency to subdue the fever of excitement, and render the spirit calm and rational. This lesson and this truth have been practically exhibited in the course which the spirits have pursued with the patrons of the Messenger. Listen, while they unfold the details of this subject.

The human spirit is a miniature God. It is created in the likeness of the Divinity. It possesses powers and gifts which are intrinsically divine and immortal. And these statements are true in their application to *every* spirit. There is no aristocracy in Nature which can assume the authority of concentrating all power in any limited number of beings, either in earth or in Heaven. But men *individually* possess the faculties which belong inherently to the human soul; and these faculties, though they may long exist in a latent and buried state, are capable of being exercised, expanded, and developed, in one as in another,—and thus the true principle of equality is established in the body of humanity, which effectually forbids the institution of any oracu-

lar authority among all the members of the human race. In order to entitle an individual to act as authority for another, it is necessary that he should be possessed of some power which has not been generally conferred, or which is not inherent in the constitution of the being towards whom such authority is exercised. For instance, man, as a rational being, may exercise authority over the inferior brutes, because he possesses a higher principle in his nature than any with which the latter is endowed; and so the Divine Mind may, as an infinite being, exercise indisputable authority over all finite souls, inasmuch as it is intrinsically right that the perfect should be made the standard with which all that is imperfect should be compared and tested. But it is not righteous to assert or to believe that any finite being of the human species should be recognized as authority by any other being belonging to the same race and possessed of the same inherent powers. Therefore it should not be asserted or believed that the revealments of spirits—though they may have ascended to a loftier plane of intelligence—are to be taken as authority by the less developed minds on earth.

True it is that there exist in the human mind different degrees of development and progress, and this truth applies as well to the realm of spiritual existence as to the rudimental sphere. There are individuals, societies and circles, both on earth and in Heaven, which occupy a loftier plane of intelligence and are posessed of a higher degree of wisdom, than those which are less advanced; and it is by virtue of this office, whereby instruction flows down from the higher to the lower planes of thought, that the latter become elevated and enlightened, and that the whole pathway of progress is illuminated with divine wisdom. But here let the truth be received and appreciated, that those individuals who are comparatively advanced can never righteously present their revealments as infallible authority to those beneath them who are less advanced, inasmuch as both of these classes possesses the same internal capacity, and the higher is only where the lower will soon be in its power to perceive and comprehend the realities of being. The truth on this subject is, that all the members of the human race, both mortals and spirits, are in a state of progress; that none—even the most advanced—are absolutely perfect, and that, consequently, the instruction furnished by the higher circles of wisdom should never be received as an unvarying standard by which the truth of all other teachings is to be determined.

Yet there is another view of this subject which must not be overlooked. It is, in a literal sense, degrading to the spirit to lean on any instruction from another as mere authority. In this case there can be no real appreciation of the instruction received—there can be no realizing and enlightened faith in the truths that are revealed, but there is simply an external assent to a dogmatic proposition, while Reason bows with blinded eyes to the source from which this is made. To demonstrate this fact, refer to the influence which authority has exerted in the established Church. There the Bible has been recognized as the standard of all thought and action. Men have leaned upon this as an authority from which there is no appeal—they have yielded their own divine right to think and reason, in the weakness of a blind idolatry. What has been the consequence of this? The answer is a mournful record in the history of earth. Leaning upon a mere external standard for its support, the soul has been made weak, and dwarfed, and blind. Superstition has reigned over the earth with a resistless power, and Bigotry—that form of darkness —has bound the human mind in chains—In obedience to the dictates of the

received oracle, the religionist has assented to mere dogmas in which he has no inward faith, and has professed a belief in mysteries which are above the comprehension of his reason; and thus the powers of the spiritual being have been neglected, uncultivated, and undeveloped, for the reason that they have received no healthy and appropriate exercise,—while, at the same time, the most absurd and fanciful doctrines have been cherished as eternal truths, not because they rest upon the foundations of reason, but because they have been erected on the basis of authority.

Now let it be understood that the spirits have not come to remove the standards of the Church in order to erect another infallible standard in their place. On the contrary, they have come as teachers to present truths which must be received into the chambers of the understanding, *which truths have their only authority in themselves:* their mission is not to establish a system of truth on which the soul may lean without exercise, but it is to stimulate thought, to develop reason, to energize the spirit, and to expand the whole internal being of Man, as the only means whereby he can be truly saved. Many individuals are exceedingly perplexed and troubled because the spirits, as they see, are not *reliable.* Think you, then, that the immortals will furnish you with a *prop* on which your souls may slumber? Vain thought! No. The world has had authority enough to sink it into utter blindness—to sap all strength and vigor from its heart; and now that light has been revealed from the celestial world, that light must and can be received only through an exercise of those inherent powers and energies which dwell in the bosom of every spirit. It was chiefly for the purpose of teaching the world this lesson that the spirits have pursued a seemingly inconsistent course with the patrons of the Messenger. They saw, in gazing over the expanse of the earthly world, that many minds were becoming unduly excited in view of a reality which they could not fully comprehend, and that others, substituting the authority of spirits for the authority of the Bible, were inwardly weakened and blinded by a too idolatrous faith. Therefore were they willing that their teachings should be considered *unreliable*—that the authority with which they were becoming invested should be taken away—in order that these teachings might be more profoundly investigated with the keen scrutiny of Reason, by which process alone they can be truly received and inwardly digested. This explanation will show that the spirits have been the real friends of the world and of this medium, though they have caused the latter to be the unconscious instrument whereby the former has been practically disciplined.

But, before closing the present message, the spirits desire to make an announcement which may be regarded at the first view as apparently singular and inconsistent, but which is seen to be wise and true by those who comprehend the design to be accomplished. It has been previously stated that the mission of this medium will be to write valuable and important books for the elevation and enlightenment of the world. With this mission it is designed that he shall chiefly occupy his time on the earth; and that this may be more fully and succesfully accomplished, it is seen to be wise that he should be measurably relieved of the weight of business cares and labors, whereby his spirit would be diverted from the important objects of his mission. Therefore has it been long designed that the connection of this individual with his present occupation, should be employed as a means of unfolding and refining his spiritual nature, while it also served as a medium through which the designs of this Circle might be communicated; and it

has been farther intended that the connection here referred to should be dissolved at such time as the objects before mentioned should be completely accomplished. The time for which the spirits have long and anxiously waited has now arrived. Hence the columns of the Messenger will not hereafter be the medium through which the spirits of the Sixth Circle will hold intercourse with the world; for these have been used only as the stepping stone which leads to a more extensive sphere of action, and in the revealments which the spirits desire to make, they do not wish to be restricted by the arbitrary regulations which attend the publication of this Journal. This announcement, it is seen, will be received with hearty and sincere regret by many individuals; but let such be consoled by the truth that *the Messenger is not dead — that the truths and principles which made its living soul will be only embodied in another form, and that, filled with the essence of immortal life, the great reality which it contains shall be disclosed with still greater power to the listening soul.* The mission of this Circle on the earth has but just commenced. In the future it will embody the revealments of wisdom through this medium in the form of books. The first of a series entitled, "The Spiritual Teacher", which has been designedly delayed until this time, will be issued immediately; and other works will be written and published, from time to time, as they may be needed by the world. In conclusion the spirits will remark, that the teachings which they may offer will never be made reliable as an authority — that they never will be presented as an infallible standard, and that, though they will reveal the glorious realities in which the angels rejoice, yet these realities must be comprehended by the reason and tried by the test of Nature, before they can be, as they are designed, a nutriment to the soul.

SPIRITS OF THE SIXTH CIRCLE.

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## NOTE BY THE PUBLISHER.

In addition to what is contained in the foregoing "Message", I desire to remark on my own account, that the design which is here announced was wholly unanticipated by me, until within a few days previous to the present date. It will be unnecessary for me to review the course which I, as an individual, have pursued in connection with the Messenger. Let it suffice to say that I have labored to the extent of my ability to promote the cause of spiritual truth — labored, as I may properly add, with a severe sacrifice of both time and money. Still I wish it to be understood that the publication of the Messenger is not abandoned by any desire of my own, or by the force of any external circumstances, but simply because it is the will and design of the unseen intelligence which has exercised control over its columns. To settle the accounts of subscribers in a satisfactory manner, I am willing to meet the demands of all individuals who are entitled to the Journal for a longer term, by remitting to them an equivalent for the sum due, either in my own or in other publications as they may desire. With gratitude I return my acknowledgments for the kindness of all who have in any way assisted me in my mission, happy if I have been in the least instrumental in benefitting the condition of others. To the future I look foward with a cheering faith, trusting that my labors will become more largely diffused and more deeply beneficent.

R. P. AMBLER.

New York July 15, 1852.

## ELEMENTS OF SPIRITUAL PHILOSOPHY.

This work, written by spirits of the Sixth Circle, is now presented to the world as the preparatory revealment that was designed to precede the larger and more important works which will be hereafter presented. The design of this work is to unfold the prominent and essential principles of the Spiritual Philosophy in a condensed form, and to elucidate the mysteries which have been connected with *evil spirits* and *contradictory communications*. It may be stated that the first edition of the "Elements" has been entirely exhausted, and that the second is now ready for mailing. The above work may be obtained at the principal News-Establishments, as follows: Bela Marsh, Boston; T. G. Chase, Philadelphia; J. L. Wesby, Worcester; A. Rose, and E. T. Pease, Hartford; F. Bly, Cincinnati; R. E. & C. W Bannon, Springfield, Mass., and this office, 208 Broadway, New York.

N. B.—The amount of postage on this work, which is at the rate of four cents for five hundred miles, should be accompanied with the order.

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## THE EDITORIAL DEPARTMENT.

It may be stated that the Spirit Messenger has now passed entirely from the care of its former editor, and is prepared for the public by the spirits of the Sixth Circle through one established medium. The matter which it contains is written by his hand, or dictated through the senses of his spirit, without thought or labor, and is adapted to the enlightenment and instruction of the world in relation to the truths of the Second Sphere.

☞ The back numbers of the Messenger having been entirely exhausted, it will be necessary for those of our subscribers who have recently favored us with their orders, to commence their subscription with the present Volume, of which a sufficiently large edition will be printed to supply the rapidly increasing demand.

☞ Persons sending the names of subscribers to this office are particularly requested to write the address, including County and State, in a legible hand, hat there may occur no mistake in answering the orders received. ☞ All communications should be addressed to R. P. Ambler, Office of the Spirit Messenger, New York City.